The Bombay Guardian.

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WEEKLY REVIEW.

—There is to be a Roman-Catholic Metropolitan Cathedral in Westminster, near Victoria Street, with such proportions of scale, grandeur, and utility as befit the "maturity of the Catholic Church in England, the advanced civilisation of our times, and the dignity of the see of the metropolis of the British empire."

One is reminded of the fact that the erection of St. Peter's at Rome, synchronized with the outbreak of the Reformation.

—One of our contemporaries published the other day a notice of the Bombay Church Union, and side by side with it an announcement that the Hon. Colin Lindsay, late President of the English Church Union, has been received into the Roman Catholic Church by Dr. Newman. One avowed object of the Church Union is to pray for the union of the English with the Romish and Greek churches; and what they pray for they doubtless strive in every way to bring about. Another object is to raise money for the defence of Mr. Machonochie and other distinguished Ritualists, prosecuted for their Romanizing innovations.

—The *Indian Church News* is shocked to hear that the Revd. B. O'M. Deane, acting Chaplain of Emmanuel Church, has suggested that some of the surplices of the choir should be cut up to make shirts for the use of the school. Mr. Deane's idea seems to us a very good one, and quite in keeping with the spirit of our Lords's instructions. One of the grand difficulties of the missionary is to make the heathen understand that 'pure religion and undefiled before God' consists not in vestments and ceremonies; that sacredness does not attach to external and visible things; that nothing in fact is holy except it be the fruit of the Holy Spirit, which fruit is apostolically described as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And the difficulty of conveying this higher conception of what constitutes religion, is very much increased by everything in Christian worship which looks as though the idea of sacredness was attached to vestments and forms.

—The Earl of Mayo arrived in Calcutta and assumed the office of Viceroy, January 12th.

—One of the last acts of the retiring Viceroy, is to declare that from the 1st of April next letters weighing half a tolah may go for the half anna postage; up to one tolah, one anna, and so on. This will be highly valued by many. We have never felt the need of it so much as others seem to do. We should have thought it more important to lower the rates for book postage. The rates for magazines are very high, since they were enhanced in 1866.

We much regret that through inadvertence we have neglected to acknowledge receipt of the *Oriental Press Sheet Calendar* for 1869, received more than a fortnight ago. It is got up in the usual creditable style and presents at a glance information upon a variety of points.

We have received the first number of "The Indian Church News, with which the *Madras Churchman* is incorporated." It appears on a handsome sheet of twelve pages. Its sentiments appear to be the same as those that have hitherto found expression in the *Madras Churchman*.

We have learned by the last Mail that a gentleman in England, well known for his benefactions, has given £300 towards the Ahmednuggur Normal School Buildings of the Christian Vernacular Education Society; and £1,000 to the same Society to be expended in promoting the work of primary education in this Presidency.

There was a meeting in the hall of the Money Institution on Thursday to hear the Rev. Mr. Ferguson. Mr. C. E. Chapman of the Bengal Civil Service presided. All present were, we doubt not, very much interested in the account which Mr. Ferguson gave of the Chamba Mission, as well as in the statement which he made of his convictions regarding the Mission Work. Bombay does not care much for these things; but there would have undoubtedly been a larger attendance if there had not been several other meetings on the same day.

The Political Agent in Muscat (says a contemporary) has suggested that in order to meet the threatened famine in Kattywar, wheat should be imported from the valley of the Euphrates, where it is said to be cheap. It struck us on seeing this statement that our Bombay merchants could not be very enterprising, having to wait for such suggestions. But presently appears the announcement that a steamer of 1808 tons has been despatched to Bushire to convey 1,000 chests of Persian opium to Hongkong, and thus inaugurate the new traffic. So that it is not enterprise that is wanted so much as——something else.

The prayer-meetings of the first week in January have, as usual in Bombay, been attended chiefly by those whose regard for the privilege of united prayer leads them to attend such meetings through the year. Many who loudly proclaim, 'The temple of the Lord, the temple of the Lord are we' were conspicuous by their absence. Nevertheless 'the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.' May the spirit of prayer, the grace of supplication abide with the Lord's people throughout the year. When the Lord cometh shall he find faith on the earth? is a question addressed to each one of us.

We have been asked to give the following a place in our columns:

The missionaries of Kashiwadi and Suprah at their late annual meeting, held in Surat, resolved on founding two orphanages or homes for destitute children, whatever their nationality. One of these is intended for the reception of boys; the other for girls. The inmates of both institutions, it is proposed to feed, clothe and educate—especial attention being given to their moral and religious training. That circumstances warrant our entering upon this undertaking will be apparent, when I tell you that, without any efforts on our part to collect them, there are at present eight orphan children at our several stations.

"For the purchase or erection of suitable premises in which to carry on operations, it is believed, a sum of Rs 10,000 (£1,000) is needed; while it is calculated that the annual expense of maintaining both institutions efficiently will amount, to say Rs 5,000 (£500.) We appeal to the liberality of Christian friends, both in this country and at home to aid us in the undertaking. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"Subscriptions in behalf of this object will be thankfully received by any of the missionaries at Surat, Ahmedabad, Borsud, Gogo, or Rajkote; and by the Editor of the "Bombay Guardian."

The Medical Mission under the care of Dr. David Young, has so far established for itself a place in the confidence of our community, that it will now, apparently, find here almost all the aid it needs, and leave the Edinburgh Society free to address itself to some new sphere. A hospital for the reception of in-door patients is about to be added to the Dispensary in Girgaum. A meeting is to be held next week (see advertisement) and the necessary steps for inaugurating the new condition of things will then be taken. It is gratifying to know that between 4,000 and 5,000 patients have attended the Dispensary since it was opened fifteen months ago. The daily average attendance is 54. There is a female Nurse to assist in the treatment of female patients. A recently published Report gives this account of the daily procedure:

"At six o'clock A. M. the door is opened for the patients to assemble, the males meeting in one room, the females in another. At half-past seven a short service is conducted in the Marathi language, concluding with prayer. The patients are then examined one by one and prescribed for. While the men are being examined the nurse sits in the waiting-room amongst the women doing the work of a Bible-woman. When the men have all left the Dispensary the females are taken in and prescribed for."

There are two students in the Training Class, busy with their anatomy and materia medica. It is matter of great thankfulness that this Mission has been so happily inaugurated, and that the liberality of our citizens has so abounded towards it.

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SATURDAY, JANUARY 16, 1869.

ANTICHRIST.

"Who will be the Antichrist? will he be Napoleon III? By John Eason." "Signs of the Times: for December, 1868, by Rev. M. Baxter." Such are the titles of two works sent us by a friend, and concerning which he asks our opinion. We have read the works. Our opinions differ on several points from those expressed in them.

When we turn up the word 'antichrist' in the Bible we find it no where but in John's epistles and there four times. But in fact, as designating a person it occurs only once; in the other instance it designates a class. They to whom the apostle wrote had heard that the antichrist was to come; John says, Even now there are many antichrists, whereby we know that it is the last time. (1 John II. 18.) For, as he goes on to say, (22) there were some who denied the Father and the Son. He refers of course not to the outside world, for they have always denied the Father and the Son, but to professing Christians. Again, (IV. 3): "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that (spirit) of antichrist whereof ye have heard that it should come, and even now already is it in the world." And again (2 John, 7): "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." This is all that we have in the Bible about antichrist. These passages do not favor the belief that Antichrist is an individual to be manifested just before the destruction of the world, one "that shall be pre-eminent above all his fellows in iniquity; to exceed all that went before him or that shall hereafter appear upon this earthly scene, in the enormity of his guilt," as he is described in one of the works sent us.

There were those in the primitive church who wished to be wise above what was written; who thought that matter was essentially sinful; that Christ could not really have had a human body, for this would have been defiling; that it was only a phantom body, a body in appearance that he had. To maintain this figment of their imaginations, they had of course to set aside the statements of the Bible regarding the incarnation, the suffering, the death of Jesus; the doctrine of the atonement disappeared; in denying the Son they necessarily denied the Father. John teaches the churches of his day to see antichrist in these doctrines, instead of troubling themselves about a future antichrist; there was a fearful development of iniquity in the midst of them, and it behoved them to recognize its true character and to resist it with all their might. They then are antichrists who seek to introduce into the church of Christ, false doctrines, doctrines that are subversive of true and saving faith in Christ as the only and the all-sufficient Saviour of mankind, doctines that virtually nullify the authority of God's word.

But—it may be asked—where did the Christians whom John addresses get this idea of an antichrist who was to appear? Very probably from Paul's teaching, such as we find in 2nd Thessalonians: The day of Christ shall not come, he says,

"Except there come a falling away first (apostasy) and that man of sin be revealed, the man of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the brightness of his mouth and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved."

The Thessalonians were thus told that before the next coming of Christ which they thought might be immediately, there was to be an apostasy, a falling away from the true doctrines of the Gospel, in other words a corruption of Christianity, and there was to be the revelation (or unveiling) of a potentate designated the man of sin, the son of perdition, the wicked or lawless one, the antagonist of God, claiming to be God, claiming to be more than God, sitting in the temple of God, exercising his power by means of deception, that is, by false doctrines simulating the true. Now does all this refer to an individual who after eighteen centuries is yet to appear? In telling the Thessalonians that something is to be before the day of Christ, does he skip over all the experiences of the church of Christ during 18 centuries, to fix attention upon a solitary individual? We think not so. For the apostle (concordantly with John, as we have seen above,) says: The mystery of iniquity doth already work. It was in existence, was at work, spiritual men could discern it, it was germinant in many places; but there was something then existent that hindered its full manifestation, and that needed first to be taken out of the way: he that now letteth (hindereth, restraineth) will let. Now we are just as much bound to regard this Hinderer is an individual, as we are to regard the Lawless one who should succeed him as an individual; in that case we should have between a contemporary of the Apostle and the second Advent only a single individual, and the children of the Thessalonian Christians might have confidently expected the Advent in their day: against which we have eighteen centuries of fact. But if we may understand the words 'he who letteth' as designating the head of a system whose power is transmitted by succession from one to another, then it is equally allowable to understand 'the lawless one' as designating the head of a system whose authority was thus transmitted. No reasonable interpretation of the words 'he who letteth' has ever been given but that which identifies it with the Emperor of Rome; he hindered the full development of a system whose beginnings were even then traceable, by occupying the throne which the head of that fully developed system should occupy. The apostasy was in the day of the apostles germinant which was to culminate in the popes of later centuries, sitting upon the throne of the Cæsars and wearing the imperial diadem.

We hope to continue our remarks on this subject next week, noticing particularly what is said in 2 Thess. II. 4.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPEL.—VIII.

"VERILY, VERILY, *I say unto you, He that believeth on me hath everlasting life.*" John VI. 47.

Christ is the bread of life come down from heaven to give life to the world; to restore to men what Adam lost. He is the living one; in him is life; about him are the dead, the men of all nations and all ages; how is the life that is in him to be communicated unto them? There is something to be done by him that this life from heaven may be available for them; and there is something to be done by them that they may actually obtain it. Christ's discourse, contained in this chapter, expository as it is of the miracle of the loaves, furnishes abundant information on these two points. It was needful that Christ, having come into this world and set forth his character in works and words, should die for the sins of men on the cross, as it is necessary that bread in order to become food, should be broken. And it was needful that the sinner should appropriate the virtue of Christ's death; how? by believing on him.

The minds of men are so little accustomed to the contemplation of spiritual truth, they are naturally so unconversant with what belongs to spiritual life, that when the things relating to this life are stated to them, no matter how simply, their tendency is to regard the expressions used as referring to mysteries, to be contemplated reverentially afar off, without any clear idea of what they mean. And as faith is represented as the one grand condition on their part, whereby everlasting life becomes their portion, they are disposed to regard it as indicative of some mysterious exercise or attitude of their nature, some uncomprehended process within them, which it would be presumption to attempt clearly to understand, and with which consciousness has not much to do. And so with the word "life"; it has some mystic sense, some mysterious laws, and it is no reproach to us if we do not understand its nature and conditions. For does not the New Testament speak much of the mysteries of the kingdom of heaven? in this life must we not necessarily remain ignorant of the processes by which God carries on his work in our spirits?

Ah, what a pity that the expressions of Scripture were not examined more carefully. Mysteries of the kingdom of heaven are spoken of, but they are mysteries revealed. Things long hidden, even from the foundation of the world to the days of Christ, have been cleared up, brought to light, by the Gospel and its epistolary comments, through the power of the Holy Ghost. Blessed are your eyes, for ye see things which kings and prophets in vain desired to see. Eye hath not seen, ear hath not heard, heart hath not conceived the things which God hath prepared for them that love him,—which things God hath revealed unto us by his Spirit. The veil upon the minds of men in the former generation is done away in Christ. And again, the great things of the kingdom of God are mysteries to those who have not a true faith in Christ. Unto you it is given to know them, says Christ to all sincere enquirers; but to those who are not, the parables remain parables, unsolved problems, letter, not spirit. The god of this world hath blinded the minds of them that believe not, lest the light of the Gospel should shine unto them. Ye have an unction from the Holy

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One, and know all things. And it is not only the privilege, it is the bounden duty, of the believer, to seek to get the Bible entirely open; to address himself to the study of all its mysteries with the strong conviction that the mind of the Spirit is that he should understand them all. Only let him take good heed that he does not forsake or go beyond the guidance of the Spirit, in this pursuit; does not allow his imagination to get the better of him; does not seek the mere gratification of his intellect, or the pampering of his self-complacency. The Spirit will unfold to him the mysteries of the kingdom in the order that belongs to this revelation, having regard to the actual measure of intelligence, obedience, aspiration on the part of the believer. We may well believe that there are things in the Scripture that are yet not wholly understood by any but the Spirit that dictated them; but we may equally well believe that some are on the way to the comprehension of them, and one or two or three much nearer than others. He that overcometh shall inherit all things. The entire Scripture is an Apocalypse to the believer; the word apocalypse signifies a taking away of the veil. We come to Christ for the purpose of getting rid of mysteries; we come to him for life, and life is light.

Surely if anything in the world is intelligible it must be 'faith,' to one who really wishes to know. It is of faith that it might be by grace, says the Apostle, speaking of salvation; but if this grand condition of salvation were something very difficult to understand, how could it be spoken of as pre-eminently signalizing the grace of God? His grace is his free gift, unpurchased by the remotest approximation to a work on man's part. Faith is just reception; neither more nor less. God from his throne in heaven says to the sinner who is conscious of his need of a Saviour, Wilt thou have this man to be thy Saviour? Perhaps thou answerest, Who is he, Lord, that I may believe upon him, that I may take him for my Saviour? Then God replies: He is mine elect, my well-beloved Son, Jesus of Nazareth, in whom all the fulness of the Godhead dwelleth. Surely thou wilt make answer, oh favored sinner, Yes, Lord, I take him to be my Saviour, him and none other, him now and evermore.—What means this shouting in heaven? Why these harpers harping with their golden harps? Simply because thou hast believed and everlasting life is come to thee. Faith is acquiescence; acquiescence in the divine arrangements concerning thee; acquiescence in the reign of Christ, in the work of the Spirit, in the directions of the Gospel.

This then is the one grand means by which men are to get the benefit of Christ. Nothing done to thee, no rite performed in thy behalf, no round of works accomplished by thee, will cause the life that is in him to find its way to thee. Thou hast but to take what he freely gives thee. And what is that? Forgiveness of thy sins. Access to the Father. His own influence as an intercessor. Gratitude. Self-condemnation. Hatred of sin. The Holy Spirit. The knowledge of his will and conformity to it. The hope of glory. In one word, Life everlasting; for this one word includes all. Thou hast it the very moment thou believest on Christ. The branch has one life with the vine; and it has one life with all the other branches of the vine. They that are truly in Christ cannot but be in one another. In this life is all the fulness of the Godhead; which fulness is more and more revealed to us and more and more manifested by us as we by faith do more and more give ourselves to Christ.

Notes from an Interleaved Bible.

Psalm lxxv. 1. Near: John iii. 1

4-6. It is for Christians to warn those that are in authority that they are accountable to God and obnoxious to his judgments. They may set aside the judgments of God expressed in the Bible, but those judgments will in due time descend upon them. My word shall judge them in the last day.

8. The Gospel is as a cup of salvation offered to all nations. Happy are they who drink it; they find it life. But almost all reject it, willingly persuading themselves that they have no need of this life that Christ's blood obtains. That very Gospel then becomes their curse. They have to drink the bitter dregs of that cup.

10. Where is the nation whose power is used in behalf of oppressed peoples? What Christian nation even is a terror to princely evil-doers? Here in the East what horns of wickedness are allowed to lift themselves up! When all nations and Governments have been fully tried, then shall appear the Kingdom of our Lord Jesus Christ. The Word of God, manifested in the eyes of all as the Word of God, (Rev. xix) shall carry terror and paralysis to the hearts of all unrighteous potentates.

Psalm lxxvi. 3. There: where He hears prayer. This overcometh the world, even our faith.

4. Mountains of prey; lofty and inaccessible; mountains give us our highest material symbol of sublimity.

8. 9. As on the day of Pentecost.

10. A verse much misunderstood. The wrath of man shall be changed into praise; when God appears in his glory, men shall drop the weapons with which they were assailing God's people, and shall cry out, What must we do to be saved? Saul of Tarsus.

11, 12. Knowing the terrors of the Lord we persuade men. Save yourselves from this untoward generation.

lxxvii. 2. My sore ran: literally, my hand was poured out. The meaning is, his hand was stretched out in supplication and was not withdrawn.

3 Not that the remembering God troubled him; but in his trouble he cried to God.

4 His sorrow drove sleep away.

10 In the privation of present help, faith gives us the benefit of former deliverances. God is the same. To require new proof every day of his delivering grace, to regard tribulation as belying God's faithfulness, is to show that we are without faith. God requires to be honored by our receiving and abiding in past evidence of his kindness and faithfulness. All former deliverances constitute a treasure-house of which faith has the key. It was a grievous and unpardonable sin in the Israelites to murmur in the wilderness.

12 I will talk of thy doings. In a world made by God, where every thing is of and through Him, one would think that nothing should be so much talked about as the doings of God. Yet, any doings are spoken of in preference. Even when men are obliged to speak of God's doings, they leave out all reference to the Author. We have fruit and flower shows and exhibitions of all manner of natural products, without a word of thanksgiving to God. Men have carefully studied and perfected the art of speaking about natural objects and events without reference to God. The Christian finds it by no means easy to talk of God's doings, because of the antipathy in the minds of men. The great remedy is to be ourselves more completely the subjects of God's wondrous working.

SPIRITUAL SONGS AND SONGS WHICH ARE NOT SPIRITUAL.

It is a remarkable fact, notwithstanding the great and growing attention given to the service of praise in public, that very little psalm-singing or hymn-singing is practised in private Christian society. The preference is still given, with few exceptions, to secular songs. Of the loads of music, bound and unbound, which grace (or litter) the humble parlour or the luxurious drawing room, how little bespeaks the heavenly hopes and character of the occupier. To the oft repeated request "Let us have some music?" how seldom is the response given in a "spiritual song." Songs, sensible or senseless, mirthful rhymes in every variety, from the "Bonnets of Bonny Dundee" down to the latest novelty, love songs, sentimental songs, from the gayest to the gravest, some even fluttering on the borders of religion, like doomed spirits outside the gates of Paradise—these are the general subjects of the Divine gift of song with our young men and maidens in their own homes or elsewhere. But a hymn or a psalm—well, if it is not exactly proscribed, it is evidently felt to be somehow out of place in expressing the Christian's joyfulness. Have we not marked a gloom, such as betokens the presence of the dead, gathering upon the faces of a merry party, every one of whom, perhaps, was a church member, when a hymn was proposed, as if it were a painful subject to sing of "the Lamb of God" or "Jerusalem the Golden"?

If we were to reason on this point, some strange conclusions might be reached. For example, there is evidently quite a misunderstanding between the early teachers of Christianity and these modern song singers. "Is any merry let him sing psalms," was the advice of the Apostle James. When these are merry they sing songs, just as the world does, and the same songs as the world. Would it be too much to argue that the mirth which is inconsistent with a spiritual expression, is of the earthly, closely allied in species to

> "The noisy laughter of the fool,
> Which like the crackling sound
> Of blazing thorns does quickly fall
> In ashes to the ground."

Then one wonders what difference there can be between singing hymns in church or at a prayer meeting and singing them at a social gathering of believers; what pleasure can there be in the one which is not to be found in the other? Is the exuberance of joy in the Lord which finds expression in sacred song in the former, inadmissible in the latter? Is the Christian life a sort of double existence, one part for the church and the other for the drawing room? But it may be possible that the "service of praise" is with many professors of religion, a duty—a perfunctory act, only induced by an outward pressure. One would fain hope that this is not the case. It would be truly sad; and the very possibility may well awake anxious thought in the minds of those whose psalm-singing, from whatever cause, is confined to set times and seasons. Surely the Lord Jesus cares but little for the praise of man or woman who sings "The Lord's my Shepherd" in church, but prefers the "Last Rose of Summer" or some more objectionable production at home.

The public "service of praise" is a most important part of worship and too much attention cannot, at least is not likely to be paid to it. But it affords no criterion for spirituality of mind. Every person who comes to church and can sing may be supposed to help in singing the appointed psalms and anthems. This is expected of him. It is elsewhere that the faithful disciple and loving child is distinguished. He sings not merely when he is expected to do it. The fire burns within and does not wait for set and ordered outlets. And it is in this spontaneity of praise that the spirit of the believer is especially exhibited. How a young convert does sing in the flush

of his first love! Not "Scot's wha hae" or the "Bonnets of bonny Dundee," but

"O happy day that fixed my choice
On thee my Saviour and my God,"

or

"Jesus! I my cross have taken
All to leave and follow thee,"

and with an intensity of emotion that shows it is not a mere mechanical performance. Supposing all the Christians composing the community were late converts, would we have songs at our social gatherings and no hymns, except the poor little hymn or psalm, four verses quite enough, sung *perhaps* at worship before breaking up?

This naturally leads to the inquiry, What can be the cause of this perverse preference or apparent preference for songs which are not spiritual over spiritual songs?

It certainly partly arises from a most sinful timidity. It has been the habit from time immemorial among good Christians to sing songs at social gatherings, and it would be quite an innovation to give up the habit. One does not like to undertake the responsibility of breaking up a time honored custom. And the truth is that we like to keep the old songs—they are dear to us,—as Rachel kept her father's gods, after we have learned something better. There are many other causes of a trifling character which help to keep the heart of the Christian in bondage. But after due weight is assigned to all, this fact remains undeniable that believers who so act have "*left their first love.*" A very simple and a very satisfactory explanation of the whole mystery. The fire burns low. The heart is cold. Faith is dimmed. Christ, his love and beauty, the heavenly city and the crown of glory are receding from their view. The world, its pursuits, its joys, its sorrows, its loves, its ambitions, grows near and interesting. The psalms, hymns and spiritual songs grow distasteful and the earth songs are relished.

What would I have then? This—that we, the redeemed of the Lord, the sons and daughters of God, should know that we are in this world but not of it, and that we should bear this consciousness with us everywhere, and conduct ourselves accordingly. Further, that we should know that the Christian life is a life of joy, joy rooted and grounded in love, perennial joy expressible and ever expressing itself, and that this joy finds, as ever it has found, its fittest expression in "psalms and hymns and spiritual songs." C.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN,—Since I wrote you, a month ago, about the Chapel and Pastor's residence needed by the Sonaī Church, it has been my privilege to attend the ordination of its pastor. It was celebrated at Khedle Paramānand, the village chosen by the Church for the residence of its pastor and its chapel. Paramānand is the Marāthī for Supreme Felicity. And it is a pleasant place, situated on a litte bluff, the base of which is washed on the West and North by the waters of the Mūl River and amid the broad prairie-like fields of black cotton soil that require nothing but abundant rains and skilful culivation to make them like the garden that the Lord planted in Eden. Whenever I have been there before in the cold season, there were luxuriant crops of millet and wheat and gram and oil seeds covering the surface as far as the eye could reach. But this year even the village of supreme felicity shares in the drought, and the crops having ceased to grow and drying up though only half or a quarter grown, have been gathered for fodder.

Mr. Haribā D. Gāyakawād was ordained on the the 24th of December as Pastor of the Sonaī church. Five Pastors of the neighboring churches and two missionaries assisted in the public services—lay delegates were also present from the neighboring churches and joined in the previous examination and approval of the pastor elect. We listened to his trial sermon the evening before. Owing to the strong Brahmanical influence in the place the cultivators &c., declined attending either of these services. The audience was composed mostly of Christians and numbered only about a hundred. The exercises were very interesting, and we were sorry that the villagers were not present.

But Pastor Kāsambhāī, in the evening, gave his *kirttan* on the Glory of Christ, and its attractions were too strong for even Brahmanical opposition to withstand. The Brahmans themselves did not come, but all the rest, men and women to the number of 250 came and gave the best attention for nearly two hours, to the Christian hymns and the Christian instruction which, mingled together and supporting each other, compose the kirttan. Pastor K. and the four singers who assisted him, one thrumming the strings of a *vinā* and another beating a *mridang* with his fingers, as well as helping with their voices—occupied the enclosed part of a large tent the front of which was open and the edge of the roof lifted for the sake of the audience; some sat under the canopy but most outside. I noticed that new hearers joined the audience from time to time but that none went away till the close. When it was over one man said that the kirttan had converted him. A deep impression was made on all, and we may hope that some of the good seed sown will fall on good ground and spring and grow and bear fruit.

The next evening Br. Bruce showed illustrations of Natural History, Astronomy and Scripture stories with his magic lantern. The audience was still larger and listened to what we had to say with so much interest that we gave notice of a similar exercise the next evening. Then people came from other villages so that we had an audience of 400.

On the Sabbath our audience was again diminished to the Christians and such as are somewhat instructed or interested in Christianity—for the day was too hot to hold the services in the tent that had no shade above or around it, and we went to the Mahar *chaudī* where for want of better accommodation the pastor will hold his Sabbath services till a suitable place is built. Three men were received to the membership of the church and baptized by the new pastor. He also officiated for the first time at the table of the Lord. The three new members all belong to the village of Karazgāw. Two others were received before in 1868 from the same village—making five of the eight that professed religion in connection with this church during 1868 from one village. There are several more candidates for church membership living at K. who will probably be received within a few months. Vithoba, our school teacher there is an earnest worker. He holds meetings in turn at the houses of those who have professed or who wish to profess Christ and finds the meetings very interesting. With the exception of one cultivator, the inquirers there are all Mahārs.

On Monday Br. Bruce removed to another place, but as I was to remain longer, I borrowed his magic lantern and sent word to Karazgāw and other villages near it that I would give a lecture in the evening. I had an audience of six hundred gathered from six villages. On Tuesday evening I lectured with it at Sonaī and had an audience of about four hundred. I counted more than 350 from one spot where I could not see all, while Sidoba my assistant was discoursing before the picture of the good Samaritan. They listened to him intently while he spoke of love—the love that Christ inculcated and the love he manifested The audience was very loth to rise after listening and looking for an hour and three quarters. I met our Bible reader who resides there a week afterwards. He said the illustrations and explanation of eclipses had been the talk all the week, the people acknowledging that the Hindu theory of Bāhū and Ketū's trying to swallow the sun and moon at such times is absurd, and that our explanation is the true one. He had had unusual opportunities for preaching from the interest awakened by the magic lantern.

I have been the more particular in noting the above, because it offers a hint as to helps that missionaries would do well to avail themselves of. We live among Orientals. The old prophets lived among Orientals, and they did not hesitate to use types and objects, as well as words to impress their message on their hearers' minds, They used to address the eyes and the fancy of the people as well as their ears and their reason. E. g. Ezekiel took a tile and portrayed on it the siege of Jerusalem. He dug through the wall of his house and carried forth his stuff in the twilight to impress the people with the vision of coming captivity. He took two sticks and joined them to show the union of Judah and Ephraim. Jeremiah too showed his spoiled girdle,—broke a potter's earthen bottle in Tophet and put yokes on his neck—and when Hannaniah had broken off his wooden yoke he replaced it with a yoke of iron. Christ also used objects that were before his auditors to enforce spiritual truth—as the well and water of Sychar to illustrate the "well of water springing up into everlasting life," and the springing grain to lead His disciples to look on the multitudes around as "fields white for the harvest." He took a child and put him in the midst to enforce humility, and at last girded himself as a servant and washed his disciples' feet—and ordained the use of bread and wine, that are apprehended when broken and poured by all our five senses, to lead us, careless and forgetful as we are, to remember Him!

And when those old preachers and prophets and the Great Teacher did not offer some object that could be seen and handled or tasted or smelt, to enforce the truth they spoke,—they portrayed objects and illustrations in vivid description and gesture, so that their hearers apprehended them with the senses of their mind. We may do worse than to imitate those illustrious Masters of the art of preaching.

I have often preached in Sonaī—have had audiences at our school house and in the streets and on the spot where the crowd was seated that night delighted with the stories of Abraham offering up Isaac and Daniel in the Lion's Den and the Shepherds around the infant Jesus, and drinking in living ideas of faith and prayer and godly compassion and salvation, both from the pictures and the living voice. But those audiences numbered forty or fifty—sometimes nearly a hundred—never more; and usually there would be some going as well as others coming and I thought it well if I could keep their pleased attention for an hour. That evening the crowd kept increasing but was perfectly still and were loath to go after sitting for nearly two hours. They looked and listened and carried off thoughts as vivid as the shining figures on the screen. I do not think Sidobā ever had such an audience. He is a ready and forcible speaker, but there were probably ten times as many in that audience as in any that he had collected for the last six months. And many of them were men and women who would be inaccessible to the words of such as he, had they not crept out in the evening to look at the pictures.

I must again refer to the want of a chapel and residence for the pastor of this interesting church, and trust that the Lord will put it into the hearts of those who know "that it is more blessed to give than to receive" to help this church in its poverty to provide the necessary building.

S. B. F.

Camp Shingawe Tūkāī, 9 Jan. 1869.

Epitome of News.

SATURDAY, JANUARY 9, 1869.

— At Mullepooram on his way from Beypore to Madras, Lord Mayo got upon the engine that he might see the sun rise on his future realm "on the glad New Year," and rode thereon as far as Samulputty.

Arriving at Madras the same day, the *Athenaeum* says: "Just as Lord Mayo passed the splendid statue of Sir Thomas Munro, a glorious rainbow shot across the sky, and formed a triumphal arch over the head of the Viceroy elect which far outshone the paltry demonstrations of welcome which had taxed the ingenuity and tested the enthusiastic devotion of Madras and her Municipality."

—*Bombay Gazette*: "The Indian public will have learned with regret of the death of Major-General Sir Herbert Edwardes, K. C. B., K.C. S. I. Though old in glory, he was comparatively young in years. Having been born in November, 1819, he was at his death only just entering his fiftieth year. Herbert Edwardes was one of the Soldier-Politicals who have added so much

to the renown of the Empire. The son of a country clergyman, he was educated at King's College, London, and received his Cadetship in 1840, only twenty-nine years ago. In India he attracted attention and obtained employment at an early age, and being lucky enough to become an Aide-de-Camp of Lord Gough, he had a share in Moodkee and Sobraon. Subsequently he was selected for employment under the Punjaub Government, and speedily became conspicuous among the able young men gathered around Sir Henry Lawrence. His more brilliant services must be fresh in everybody's mind—especially his promptitude in marching on Mooltan, and his able management of affairs at Peshawur from 1853 to the close of the Mutiny War. He has left behind a bright example to all who serve the Queen in her mighty Indian dominions".

—*Bombay Gazette*: "Forty-five views of Palitana and its surroundings have been taken by Messrs. Sykes and Dwyer, and these are being prepared and will soon be published in book form with an account of Palitana by Mr. Burgess, whose painstaking ability is a guarantee that this portion of the work will posses considerable value. This collection of views must be highly interesting and instructive, especially to admirers of the finer specimens of Indian architecture."

MONDAY,—JANUARY 11.

—*Times of India*; Calcutta, 8th: The Bengal Government have fixed the year 1871, for a general census throughout the presidency.

Eleven plans for a new telegraph office have been submitted to the Lieutenant-Governor.

The *Englishman* states that serious difficulties are again occurring with the ryots in the indigo districts of Tirhoot.

At the meeting of the Viceregal Council on the 4th instant, the question of famine in the North West and Central Provinces was considered. The adoption of measures for relief was ordered, and it was resolved to assist private charity by doubling the contributions raised.

—The 96th Regt. is leaving Bombay for Calcutta.

—The Jemadar of the Chartered Mercantile Bank's durwans, at Calcutta, shot two of the durwans and then himself, with a pistol, killing himself and seriously wounding them. They had stolen some property of his.

—*Englishman*: "A large division of Russian troops is said to be located on the bank of the Oxus. This force lately gave off a large reconnoitring party of cavalry, said to have been 1,000 strong, who spent the better part of three days in a reconnoissance of the country about Balkh. This incident, our correspondent adds, has doubtless originated the various reports in circluation at Cabool of a Russian advance across the Oxus."

Mr. Carlyle, the ex-Lord Rector of the University of Edinburgh, having been asked to deliver a valedictory address to the students, has sent a letter to Mr. Robertson, vice-president of the committee for his selection, dated Chelsea, December 6, in which he says: "Bid them in my name, if they still love me, fight the good fight, and quit themselves like men in the warfare to which they are as if conscript and consecrated and which lies ahead. Tell them to consult the eternal oracles (not yet inaudible, nor ever to become so, when worthily inquired of); and to disregard, nearly together, in comparison, the temporary noises, menacings, and deliriums. May they love wisdom, as wisdom, if she is to yield her treasures, must be loved, piously, valiantly, humbly, beyond life itself, or the prizes of life, with all one's heart and all one's soul."

—*Friend of India*; London. "The Secretary of State in Council sanctions the erection of a substantial bridge at Armenian Ghat (over the Hooghly) for ordinary traffic; that is that it is not to be a Railway bridge. It is to be furnished with a *cut* for the passage of ships. In the opinion of eminent engineers it may be built of sufficient strength to withstand the shock of vessels which may break away from their moorings during a cyclone, even as severe as the last. It is to be erected at the cost of the State as an extraordinary public work."

—Same: "At the examination of the Church of Scotland's Mission Institution, Madras, the Governor warmly eulogized the principles which guide the Mission in imparting Christian instruction to a school mainly composed of heathens. Lord Napier announced that he had fulfilled his promise to devote some attention to the working of Christian Missions in that Presidency by visiting the Christian districts of Southern India. 'Born in the Church of Scotland,' says Lord Napier, 'and attached to it by the ties of early and national affection, though separated from it often by the accidents of a roving life, I must reproach myself that, neither here nor in the provincial stations, have I yet made myself practically acquainted with the missionary establishments of the Church. It is duty deferred, but not abandoned. When I have the honour of addressing you next year, if I am permitted to do so, I hope to possess that familiarity with your institutions which I have the satisfaction of enjoying now with those of the Church Missionary Society, the Society for the Propagation of the Gospel and London Mission, your cordial auxiliaries in the great field of doing good."

—The *Hindu Reformer* can see no other cure for the misgovernment of Baroda than to place the country under British rule and asks—"Is the British Government to be prevented from discharging its most solemn duty to the unfortunate millions of Baroda by any morbid fear that it will be charged with having cloaked ambition under a pretext of humanity? The past has clearly demonstrated what the government of Baroda is to receive, in future, from her rule. There is not a scintillation of hope of self-regeneration on the part of the Baroda Durbar: and it is our firm conviction that nothing short of the remedy we have above suggested can ever succeed in improving it."

TUESDAY,—JANUARY 12.

—*Overland Mail Dec.* 18: Diplomatic relations are suspended between Turkey and Greece, and it is feared that hostilities have broken out on the provocation of Greece. Syria is supposed to be blockaded by the Turkish fleet, under the command of Hobart Pasha.

The insurrection at Cadiz has been suppressed by the unconditional surrender of the malcontents. There is much agitation and intrigue in Spain.

Mr. Reverdy Johnson was invited to a banquet by certain persons assuming to be representatives of British workmen. The next day the invitation was withdrawn. Mr. Johnson gains respect by his conduct under the slight put upon him.

Hostilities are taking place between the United States' troops and the Indians of the far West. Decided measures are being taken to repress the outrages of the latter on settlers and travellers.

Dr. Cooke of Belfast, celebrated at a former period as a champion in many controversies now forgotton, as well as a foeman worthy of the steel of Daniel O'Connell, died on the evening of December 14.

The Royal Academy celebrated, on December 10, the 100th anniversary of its existence.

The Italian Chambers have voted eleven millions of francs for the extension of the arsenal at Venice.

There have been storms with much loss of life and property. The ship *Gossamer* was lost on the Dorsetshire coast. The coroner's jury have returned a verdict of manslaughter against the pilot in charge.

A portion of the 109th. Bombay Infantry will embark at Chatham for Calcutta on December 29.

The daily press is occupied with the contest in prospect relative to the disestablishment to the Irish Church.

The Paris correspondent of the *Post* says: "French diplomacy has said to Turkey from the commencement of the Cretan revolt—'Appoint a commission to inquire into the griefs of the Christian people of Candia; do them justice. Let the Candians have an opportunity of expressing their desires.' Now, all this, coupled with the Emperor's order, dated July 26, commanding Admiral Simon to take two ships of war to Crete, and embark such women and children and old men as might wish to escape the horrors of war, can only be construed into sympathy for the Greeks as an 'oppressed nationality.' I believe the French nation also would rather favour the Greeks than the Turks. The Crimean war was never very popular in France, and whenever events have occurred to elicit French sentiments about the Ottoman empire, the French have taken the Russian view of the Turk's destiny."

—Two Native papers at Poona are attackhing the Mamlutdar of Purundry, Mr. Balaji Babaji Thakore, for having permitted low-caste men to draw water from a tank at Jejuree, and for having punished some who tried to put a stop to it by violence. In fighting the monster Caste the Native papers, as a rule, so far from aiding the cause of reform, do much to thwart it. There are very few exceptions.

—It is estimated that there are now at work in England about three hundred steam ploughs, and that these ploughs are securing some remarkable effects in English agriculture. Half a million of acres, perhaps more, have been deeply and thoroughly pulverized by this style of ploughing. It is said, that a steam plough, penetrating to a depth before unknown and moving with a rapidity of four miles an hour, breaks up and disintegrates the soil four times more than the ordinary horse plough moving at the rate of two miles an hour. By the depth to which the ploughs penetrate new elements are brought into the working soil, and surprising crops are the consequence. The steam plough is working quite a revolution in the farming operations of England.

—A Montreal paper says: "Winter seems fairly upon us. The healthy out-door sports which have been so diligently cultivated by our youth for several summers, must now give place for a season to in-door enjoyments and the cultivation of the social affections. This is as it should be. But it behoves all to see that physical health and mental vigor be not sacrificed in these social pursuits. It has been felt by many for some time, that the numerous, large, and often expensive parties which mark our winter months are becoming a burden and an injury, rather than a joy and a blessing as they ought to be. The dress, the suppers, and the late hours, are all very different from what they were in former years; and, it is believed, are detrimental, not only to the purse, but to the health and morals of the community. On this account, some of our most respectable people last winter altogether declined to attend parties, even although given by Christian people. Several of the pulpits also spoke out upon the subject. And now, we hear, the Ministerial Association has spent two evenings considering the evil and its remedy. The members of that association, believing, from facts within their knowledge, that the late hours, kept at parties in this city are fraught with evil have unanimously resolved that they will not remain at any social gathering later than eleven o'clock, while several will retire at ten o'clock. We think this action of the ministers timely, and trust that the office-bearers and members of their churches will follow so praiseworthy an example. The hours, from seven to ten, or from eight to eleven, may be filled with just as much kindness and pleasure as those between nine and twelve, or ten and one. If we might venture a suggestion, we would say that, if our ministers would also preach plainly on scriptural simplicity and economy, this growing evil might be still more corrected. Late hours, with extravagant dresses and expensive suppers, are not advantageous to any one, while they are injurious to the physical, mental, and moral well-being of all who take part in them."

—We are glad to learn that the health of the Bishop of Madras is much improved.

—John Bright has been presented to Her Majesty. The *Illustrated Times* says: "Her Majesty knew that members of the Society of Friends honestly object to kneeling to any one except the Supreme Being; and, respecting honest convictions, her Majesty would not insist upon the kneeling part of the ceremony. Mr. Bright went to Court and kissed her Majesty's hand, having no objection to do that; but did not drop on one knee, as the courtly fashion is. No doubt, as a gentleman, he accompanied the kiss with a bow. Bowing the head infracts no rule of the Friends; only bowing the knee. Well, this over, Mr. Bright left the presence, and, as he was wandering in the palace, a court official came to him with a message from the Princess Royal (Princess of Prussia.) Her Royal Highness wished Mr. Bright to be presented to her. Mr. Bright, of course, went immediately; and he was received graciously. Royal Highness, *loquitur*:—'I have been reading your speeches, Mr. Bright, with great pleasure (two volumes lately published). Everybody speaks well of them.' Mr. Bright in suitable terms, expressed his pleasure, and then spake thus:—'May I be allowed to tell your Royal Highness what I once heard an Ambassador say of you?' Her Royal Highness with, no doubt, a suitable blush rising on her face, accompanied by laughter—for it is well known that our Princess is a merry lady—expressed a desire to hear it. 'Mr. Buchanan,' said Mr. Bright, 'once made to me this remark, 'Wherever the Princess Royal of England goes she carries sunshine with her.'

"In a great speech which Mr. Bright made in the House of Commons, on June, 24, 1858, on the Government of India, he made use of these words:—'If I were a Minister—which the house will admit is a bold figure of speech.' I well remember that the boldness of the figure was recognized by shouts of laughter."

—The little Prince Theodore, of Abyssinia, is being brought up at a school at Bonchurch, in the Isle of Wight. He is still under the care of Captain Speedy.

WEDNESDAY,—JANUARY 13.

—Galle telegram. "Hakodate was captured by the fleet of Toyugaws on the 6th instant. It was stormed under European officers.

The *Japan Gazette* states that Shonai Nambu and every Northern Daimio has submitted to the Mikado, the village of Amping was bombarded and the garrison defeated on the 25th by twenty-two men from the gunboat *Algerine*.

—The *Times of India* hears that Shere Ali has totally defeated Abdool Rahman.

—Speaking of the new market on the Esplanade, the *Times of India* says: "One of the ornamental marble sculptures has lately been placed in position over the centre doorway. This work of art is one of the largest which has hitherto been attempted in Western India, and has been carried out by Mr. Kipling, of the School of Arts. The subject we believe is an allegorical representation of the progress of agriculture, and the manner and completeness with which it has been worked out, shew that we have amongst us those who are competent to design, and able to carry out, works of art requiring the highest artistic talent and culture."

—The same; London: "The English Episcopalians have had a theological college for many years past at St. Aidan's, Birkenhead, under the care of the Rev. Dr. Baylee, a man of some learning and ability. It is now to be closed on account of difference between the principal and the students, as well as from financial embarrassments. It is believed that it will be reconstructed at some future time, under the direction of the Bishop of Chester and Dean Howson, the learned commentator."

—The death of the nephew and successor of Sir James Brooke, the Rajah of Sarawak, is announced.

THURSDAY,—JANUARY 14.

—Mr. T. T. Cooper who has striven so manfully, though in vain, to find a highway from China to India, is now going to attempt finding a highway from India to China.

—The Panama, New Zealand, and Australian mail line has been obliged to abandon its enterprise.

—*Times of India*: "The Italian papers state that the completion of the Mont Cenis Tunnel is to be celebrated by a great international Exhibition, at Turin. Government will ask the Parliament to vote 3,000,000 francs towards the expenses, and the King has, it is added, expressed himself favourable to the project. It is expected that the tunnel will be completed in the winter of 1869-70, and that it will be available for traffic in the early part of the latter year."

—*Pall Mall Gazette*: "In this metropolis alone £7,000,000—for the benefit of Americans let us say 35,000,000 dollars gold—is spent in the relief of distress every year. When a visitor from across the Atlantic is accosted by beggars, he exclaims, 'Hard-hearted nation to permit all this.' Let such persons think of that seven millions, and do their best to prevent the poor-laws in their own country from ever getting into the plight in which ours are now."

—A convocation of the Senate of the Bombay University for conferring degrees was held on Tuesday last. For the *Homerjee Cursetjee Prize*, the Syndicate received during the last year, nine poems, on the subject of "India Three Thousand Years ago;" but none of them having been found worthy, the prize remained unawarded. Mr. A. D. Sasson has given Rs. 5000 to the University for the foundation of a Hebrew Scholarship. After noticing this act of liberality, His Excellency the Chancellor said, "I on my part equally desire to give an encouragement to the youth of this University; and I propose, Sir, with the permission of the Senate, in future years to give a gold medal for which a special examination shall be held, under such rules and regulations, as you and the Senate may think fit; only hoping that, as at the Universities at home, the Chancellor's medal is considered as about the highest honour that an under-graduate, or a graduate of a University can obtain, that in this University, likewise, not only during my time, but in the times of those who may succed me, the obtaining of the Chancellor's medal may be an object of ambition to every junior member of this University".

—The system of stamping telegraphic messages is to be introduced from the 1st of next month. It will be imperative that every message should be stamped. Stamps are to be procurable at Telegraph Offices and Civil Treasuries.

FRIDAY,—JANUARY 15.

—*Times of India*: "The Madras Government seems to be more alive than any of the others to the value of Norton's tube wells. We have already recorded several experiments with them at Madras, Bangalore, and elsewhere; and now we observe they are being sent into the Godavery district, which is suffering from want of water."

—By a destructive fire at Suez stores of the P. & O. Company to the value of £20,000 have been destroyed.

—Deaths last week, 311. By Cholera, 39.

—A Drainage Commission has been appointed by this Government.

—There were earthquakes in New Zealand, Oct. 20th.

TELEGRAPHIC NEWS.

Constantinople, Jan. 6th.—In consequence of telegraph communications received direct from Cavaletti, the Porte has consented to telegraph instructions to her representative at Paris.—The Conference will therefore assemble on the 9th instant.

London 6th.—Latest advices from Spain state that the provisional Government have issued a circular which attributes to the reactionists the disturbances that have recently occurred at Cadiz and Malaga.—The disturbances in Italy still continue. Cordonna has been charged with the restoration of order.

7th.—A favourable issue of the conference which assembles at Paris on the 9th, is now expected.—Sir Carles Trevelyan's speech on his re-election announced the permanency (*sic*) and irresponsibility of the Commander-in-Chief.—Sir Stafford Northcote has been elected Governor of the Hudson's Bay Company.—The court-martial on Captain Wilmhurst, in conection with the wreck of the ship *Bremensis*, has opened.

8th.—The *Levant Herald* of to-day announces that Petropaulakis, his son, and all the remaining insurgents and volunteers in Crete, have surrendered to the Turkish authorities.—The Porte has purchased two new ironclads.—Agrarian outrages have taken place in Ireland.

9th.—The *Secretary* of State and Indian Council have passed a resolution, eulogising the late Sir Herbert Edwardes, and recommending that a monument be erected to his memory.—General CharlesTrollope has been gazetted Colonel of the 53rd Regiment.—The Procureur Imperial at Toulouse has resigned, because he was blamed for leniency towards the Press.—The Carlist (? Cadiz) conspiracy and republicanism are increasing.—The name of General Walter Hamilton appears in the obituary of the week.

11th.—The French Budget has appeared.—The receipts for 1868 have increased 34 millions of francs as corrected in 1869.—The necessary (sic) estimates for 1870 show, that the Receipts will amount to 1736 millions, and the Expenditure to 1650 millions of francs.—The Report dwells on the revival of confidence and the peaceful efforts made by the Emperor Napoleon.—Tranquillity has been restored in Italy.—The Hon. Sir Charless Gore has been appointed Lieutenant Governor of Chelsea Hospital.—The Bombay mail of the 19th ultimo was delivered in London to-day.—The homeward Bombay mail of the 26th ultimo reached Suez on the 9th instant.

12th.—The Plenipotentiaries of the Great Powers have addressed collective representations to Greece, urging that Government not to insist upon a pretension of equality with the Turkish representative at the Conference.—Viscount Strangford is dead.

Pera, 12th.—M. Rangabe, the Greek Representative at the Conference has not protested against the decision of the Powers regarding his equality with the Turkish Representative, as the point had been settled before hand.—M. Raganbe has telegraphed to Athens for his instructions to be confirmed.—The Representatives have demanded of Turkey and Greece not to disturb the *status quo* during the sittings of the Conference.—The *Levant Herald* of to-day states, that all the members of the Cretan Provisional Government have been captured, after a fight resulting in the death of four persons; and compromising others by correspondence which is in the hands of the Turkish Commander.

Washington, 11th Jan.—The House of Representatives has repealed the Tenure of Office Act by 119 against 47 votes.

13th.—The Conference re-assembled yesterday but the Greek representative was not present. —Latest advices from Madrid state that the Spanish Provisional Government have issued a Manifesto appealing for public approval, and again recommending a Monarchy.

Miscellany.

—Dr. J. M. Howe, of New York, writes as follows "Very few of the sudden deaths which are said to arise from diseases of the heart do really arise from that cause. To ascertain the real origin of sudden deaths, the experiment has been tried in Europe, and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subject of a thorough *post mortem* examination. In these cases only two were found that had died of disease of the heart. Nine out of sixty died of apoplexy, while there were forty-six cases of congestion of the lungs—that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life. The causes that produce congestion of the lungs are—cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labor or a rapid walk, going too suddenly from a close, heated room, into the cold air, especially after speaking, and sudden depressive news operating on the lungs and circulation of the blood. These causes of sudden deaths being known, an avoidance of them, may serve to lenghen out valuable lives which would otherwise be lost under the verdict of heart complaint. That disease is supposed to be inevitable, and incurable, hence men may not take the pains they would to avoid sudden death, if they knew it lay in their power. A judicious and presevering use of the inhalation of the common air through the inhaling tube, would, we are persuaded, even in persons who have no tendency to consumption, in many cases prolong life fully ten years. It would toughen the throat and lungs, and do away with all the liability to congestion and inflamation of these organs, to which so many are liable by reason of the lack of out of door, vigorous exercise, and of a sedentary life; and especially as persons advance in age, it would tend greatly to keep up to its normal condition, the circulation and arterialization of the blood, and a healthy state of the digestive organs, and thus lessen the liability to sudden death."

—A friend has favoured us with the following interesting extract from a letter from America, dated Nov. 6, 1868.

"You would, I think be interested in a missionary work in the village of Beechwoods, Cohasset, about 14 miles from here, as it affords so much encouragement to every faithful Christian.

"One Mrs. Harris, a devoted Christian but the wife of an ungodly, *intemperate* and of course *poor* man, noted for his profanity, began the work, and by her faith, her prayers, and her works, accomplished much for the cause of Christ in that barren field. There was no place of worship within several miles and her husband said when he moved his family there, he hoped he had found a place for his family now where his wife would never see the inside of another meeting. She, seeing the destitution of the place, began to pray. She resolved to observe a season of 40 days' fasting and prayer, which she did unknown to any one save her God. Her first prayer was that the Gospel might be preached there; her second, that a church might be formed; her third, that a house of worship might be built. Ten years ago was this season of fasting and prayer observed, three years after her first prayer was answered, there was stated preaching, a year and a half more, and her second petition was granted,—a church was formed consisting of the apostolic number twelve. Two years from the time the church was formed the third petition began to have its answer, and now the church going bell is heard in Beechwoods, and I think the house is wholly paid for.

"This Mrs. Harris not only felt moved to pray but to give of her scanty means for the object of her prayers. She resolved to devote the tenth of

all her earnings (all that she could call *her own*) for the house of worship she had asked the Lord to build. Her first offering was a three-cent piece, a tithe of her first extra earnings after her season of fasting and prayer, and in memory of this a three-cent piece was placed in the box under the corner stone of the meeting house. Rev. Cyrus Stone and family moved there and he was their minister until his death about a year ago. You may know something about Mr. Stone and his wife,—they were once missionaries in India, (Bombay.)

"After the organization of the church at the close of a female prayer meeting, this Christian, '*three-cent-woman*,' as she is sometimes called, very modestly related to Mrs. Stone her experience, at the same time giving her a small purse containing $ 32·42, in small pieces,—cents, three-cent pieces, half-dimes, dimes, quarters, and one gold dollar,—the earnings of her extra industry during three years. This money she wished to have appropriated to the building of a meeting house. Mrs. Stone said to her, '*Not so!* I see no prospect that such a house can be erected, at least at present, you had better keep it, or appropriate it to some other object' But she replied decidedly, 'No!' It has been sacredly consecrated to the building of the Lord's house in this place, I wish it used for that purpose. Mrs. Stone told her she would deposit it in a Saving's Bank, and if a house should be built she would appropriate it to that purpose. This offering was deposited before it was thought possible by the church and people to build a house of worship.

"I have never seen this lady, but a sister of mine called there with a friend of Mrs. H. and seeing the marks of poverty, said when she came back 'Well, I should have thought I must have some curtains to my windows, and a few other things for my comfort, before I began to build a meeting house.' Not that she was extremely destitute, but the marks of a drunkard's house, unpainted floors, doors without handles &c. &c. were her surroundings."

—The Church Association. At a meeting of the St. John's-wood, Kiburn, and Vicinity Branch of the Church Association, to uphold the principles and order of the United Church of England and Ireland, and to counteract the efforts now being made to assimilate her services to those of the Church of Rome, the following resolutions were carried unanimously:

1. That in the opinion of this meeting the present state of the Church of England calls for the earnest attention and combined efforts of all her members who would maintain her principles and order as settled at the Reformation.

2. That this meeting expresses its confidence in the objects and action of the Church Association, which was formed to uphold the principles and order of the United Church of England and Ireland, and to resist the efforts now made to assimilate the services to those of the Church of Rome.

Alderman Sir R. Carden was the chairman, and the principal speakers were the Rev. C. Campe, Colonel Strange, and the Revs. G. B. Concannon and Alfred Kennion. In moving the second resolution, the Rev. G. B. Concannon said that it could not for a moment be doubted that there was a union between Ritualism and Romanism. He happened to know that a short time ago in Hampshire a young gentleman who had attended Ritualistic churches went to a priest of the Church of Rome, and offered to give himself up to that Church. He said he was a student of the University of Oxford, and on being asked what his profession was, said he had intended to enter the ministry of the Church of England. Upon this the priest said to him, "Don't join us yet, you will do us more benefit if you wait till you are ordained." (Cries of "Shame.") The rev. gentleman entered into a variety of statistics, with a view to show the rapid spread of Romanism in this country, and compared several portions of Dr. F. G. Lee's *Directorium Anglicanum* with the Roman Missal, to show the close resemblance of the priciples of Romanists and Ritualists. The Ritualists themselves admitted that their great object was to bring back the Church of England to what it was before the Reformation. It was far from his desire to abolish a healthy ritual, but there was something very unhealthy about the practices which were now being introduced, and it was that system of which they wanted to get rid.

The Rev. Alfred Kennion, in seconding the resolution, said he thought it was very undesirable that there should be any doubt as to the state of the law on the great questions at issue, and it would be well, therefore, to get a speedy decision as to what the Church of England really was or was not; so that those who did not belong to her might go out or cease to have any weight or influence. The rev. gentleman gave some melancholy details in reference to the state of his parish, which had for some years previous to his appointment been under the influence of the Ritualists. Many of the families who had been Ritualists had gone over to the Church of Rome.

TELUGU MISSION.

(Continded from our last number.)

These and other hills near them give, it may be imagined, a peculiarly bold and striking appearance to the landscape, with the river at their foot rushing over the anicut, the top of which at this season was some feet below the surface. It was Saturday morning when we arrived, and we found that arrangements had already been made for us to start that afternoon in order to spend the Sunday with an interesting congregation twenty-eight miles distant. The English and French Astronomers, twenty miles off at Guntoor, had appropriated most of the scanty means of locomotion in the district; but by taking time by the forelock, and then riding and "bandying" alternately, we accomplished our appointed task, and by 7 next morning were all three of us safely housed in the small Missionary bungalow erected in the tope outside the village in question, and were ready for the sacred services of the day. At 11 we went in single file along the foot path through a field of rising corn to the village church, a chunammed, tiled building, which would perhaps hold if crammed 200 people. It looked fairly full with the 139 that were counted in it. The men and boys sat in front, the women and girls behind. In the centre, looking like the patriarch of his tribe, with a grave and somewhat heavy-looking countenance, sat Venkiah, the first convert. Nearer us on either side were three or four young christian schoolmasters. The people present had come from various christian villages, one of which is twenty miles distant. The service commenced with a hymn sung to a native tune in which many joined, including some of the women; portions of the prayers were read in Telugu. One of the young schoolmasters read the Second Lesson, and I preached (the Missionary himself interpreting) from the appropriate words which occurred in the Epistle for the day, "Ye know that ye were Gentiles, carried away unto these dumb idols."

In the afternoon we went again to church for a second service, very similar to that of the morning. It was preceded, however, by a sort of Sunday-school, in which both children and adults were pupils, Venkiah and the young schoolmasters being the teachers. Texts of Scripture were committed to memory. Some of the classes were in the church, some in the broad chunammed verandah outside. It was very interesting to watch this line-upon-line self-instruction going on. We were to start early next morning: the poor people, who shewed the same naturalness and affectionateness as the Villagers in the Ellore district, came back with us in the afternoon, and sat round us in the verandah of the little bungalow in the tope till we retired to rest. I tried to say the few sentences I knew in Telugu, and they helped me out. But when I repeated, Man can build a house, can he make the stones for it? Venkiah said, No, he cannot even build the house, for the wisdom and strength for doing so must all come from God. I was struck with the apparently comfortable circumstances of these people. Though of a low caste according to Hindu notions, they many of them wore golden earrings, and some of them had double silver chains round their waist. Only three heads of houses remain heathen, and in one at least of these the younger members (married sons) show an evident wish to embrace Christianity. On the way home after service in the afternoon a shower had driven us for shelter to a shed near one of these heathen's house; and we had a good deal of talk with its owner, a fine hale looking old man. His main excuse was "God had not given him a mind to be a Christian." The Christians clustered round and seemed very interested in our talk with him. The account of Venkiah's conversion is striking. His is one of those few instances in which there was a real earnest "feeling after" the truth, and after the Saviour, before any clear testimony concerning Christianity had been received. His prayer at that time was very remarkable: "O God, who art Thou? Where art Thou? Shew me Thyself!" And he had a confidence that he should be heard. But his story has been told in Missionary periodicals, and need not here be repeated.

Monday we spent at a Travellers' Bungalow on the road back to Bezwara. In the village near is a Christian congregation, some of whom came to prayers. In the evening we left our kind Missionary host who returned to Bezwara, while we turned aside to spend the night at the foot of the Kondapilly hills, from a peak of which we hoped next morning to see the total Eclipse of the Sun.

We had spent the night of August 17th in some deserted barracks in the court-yard of an old ruined palace at Kondapilly. The gate-way and the narrow paved road leading to it between high walls, winding and twisting, would make quite a picture. At 7 o'clock next morning we began to climb the neighbouring hills to watch from their summit the long-expected Eclipse. Half way up the steep ascent on one side of a small plateau is a well-known old Mahometan palace or castle, now a mass of extensive ruins. After resting here for our morning cup of tea, we pushed on to what appeared to be the highest peak, each of us armed with a smoked glass: we had two telescopes also. The Eclipse had begun before we were quite at the summit. This however was not of much consequence, as it was not till very near totality that the landscape sensibly darkened. We were, I believe, 900 feet above the plain; to the south and west of us the broad expanse of the Kistna river was plainly visible, at its nearest point hardly five miles off, and now that its banks were overflowed it was two miles in breadth. To the east was a range of lower hills, at whose southern extremity were those two conical hills at Bezwara through which the Kistna flows. It was about half-past eight when we reached our post of observation. There was little for us to do but watch through our smoked glasses the gradually increasing dark shadow creep over the sun's surface, beginning as it did from the uppermost or western limb. We looked round the landscape continually, but noticed no change. Unfortunately a little after nine a slight haze crept over all the horizon. At about five minutes before totality, and when as we looked at the sun through our glasses, (*I* could not even then gaze at it with the naked eye,) it was seen to have a very slender crescent still unobscured, there was at length a very sensible diminution of light. Looking around on the rocks close to us, or down into the little town of Kondapilly at the foot of the hill, there was a very peculiar sort of dim grey light thrown over every object. At about 20 minutes to ten, the sun suddenly vanished; at the instant it seemed very dark; but a few seconds accustomed one to the change, and looking up we saw but three stars visible over the whole sky, while round the horizon, a little above it, was a belt of light exactly like the twilight, say half way between sunset and nightfall, which seemed to be one source of the light we still had. Only in about an eighth part of the horizon, that namely, which was under, or east of, the sun, this twilight-belt was wanting. But there was another source of light in the glorious *corona* or wreath of light all round the moon's disc, which now attracced all our attention. It was a beautiful belt of soft light, not a regular ring like Saturn's, but joined on to the sun and moon, growing out of them as it were, and ending in a sort of rough fringe. It had some remarkable appendages. In the first place, there were two irregular-shaped excrescences of a red colour, one under the sun, a rather long spike, the other on the left of the upper part of the disc, which was broader, but did not reach out so far. The colour of these was visible to the naked eye. Besides them there were here and there rays, as of Zodiacal light, streaming far out from the corona into the sky: in one instance these rays met in a point, and thus formed a sort of pyramid of light; in another they were parallel lines of light. The corona, with its red protuberances and Zodiacal rays, seemed to preserve an unaltered appearance throughout the whole five minutes of the total eclipse. No indication was given of the sun's approach to the upper limb of the moon's disc, till it suddenly burst out above it like some magnificent firework. For the first ten minutes or so after the sun's reappearance, there was a halo round it at some distance, like that seen often-time round the

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moon; the only difference being that in this case it was broken off opposite to the still darkened side of the sun.

We found on reaching Bezwara in the evening that they had had it darker there: thirteen stars had been counted. This I attribute to the neighbouring hills on the west and north having shut out a portion of the rim of twilight above described. At Masulipatam, they had like ourselves seen but three stars. The German Astronomical party at Aden have reported the same number as alone visible there also.

We came down to the deserted palace on the small plateau for breakfast, and spent an hour in bartering with the sellers of Kondapilly ware, which consists of small painted wooden figures representing Hindus of various classes and trades. They are of two sizes, the smaller being exceedingly pretty and very neatly executed. Before coming down to the foot of the hill, we crossed the little plateau to a gateway in the old wall that fortified it on the west, to look down among the well-wooded ridges and valleys of the hills out upon the plain beyond, with the broad Kistna flowing through it studded with islands. The view is well described in Fox's life: no wonder that he was in raptures at the sight: it was lovely. And when we turned round to look at the little plateau itself, the fantastic shapes of the hills that shut it in, the old ruins hardly distinguishable from the rocks around, backed by the high peak from whose summit we had watched the Eclipse, all made a hardly less exquisite picture than the magnificent landscape on the other side of the sun.

We returned to Bezwara, which was about ten miles off, at night, and next morning had the pleasure, as we had also had on Saturday, of hearing the Christian Boarding School girls sing to the accompaniment of the Missionary's harmonium. They have good voices and sung well, not only native tunes, but also English tunes from Hymns Ancient and Modern, with no drawling. There are 30 children in the school, of whom four are Tamils. In the English Mission School for the higher castes of the heathen we found 54 boys on the rolls and 45 present, a number which struck us as large for a town of only 3,500 people.

At one o'clock we left for Masulipatam, and having the current with us, performed the first twenty-two miles in five hours; the remaining twenty-four took twelve more, the delay being partly owing to the many locks we had to pass. These helped to make this, our last night of canal travelling, the most uncomfortable we had yet had. All discomforts were however soon forgotten in the delight of being on the very spot which has been made sacred to all lovers of Missions in South India by the memories of Fox and Noble and Sharkey. The variety of missionary operations carried on in Masulipatam was enough to occupy to the full the whole of the short time that would pass before the return steamer from Rangoon should arrive. Indeed, we had to husband every hour of the next four days. The central point of interest is, of course Noble's *English School for the higher castes.* We were glad to find the number as large as I believe at any previous point of its history. And the standard of attainment must be as high; for one class under the present Principal is reading for the First Arts degree. The School appears to be however weaker than it ever was in its staff of English masters: the Principal appears to stand solus here. But in going round the various classes, I was much struck with the vigour and heartiness and liveliness of some of the Native masters.

During our stay we were witnesses of the deeply interesting sight of a heathen youth making an open profession of Christianity, and bravely resisting all the entreaties and persuasions of his relatives and friends to induce him to recant. It was no sudden impulse. Even at the time of the Cyclone four years ago, when the sea wave swept off 30,000 from this town and neighbourhood, he had been greatly impressed by seeing a heathen realative, a teacher in the school, call upon the Lord Jesus in the hour of his extremity. For the last year or two he has been in constant communication with the Principal, who was only waiting for a favourable opportunity to call upon him to make a public declaration of his faith. The presence of two English Clergymen was deemed a fitting occasion: and the youth having been, I presume, apprized of the step about to be taken, the Principal, in the midst of the address or exposition with which the school daily opens, asked whether any of the students were prepared then and there to profess that faith in Christ which he believed many of them secretly entertained: if there were any one such, let him rise up now and say so. The youth, who appeared to be about 17 or 18 years old, rose from his place in class, and on being asked if he really wished to be a Christian, said that he did, and was directed in proof of his sincerity to walk out in the presence of all his school-fellows and retire to the Principal's house. Thither we shortly followed him, expecting that his friends would come to see him. About two hours after, a brother-in-law, a middle-aged man, apparently the most influential among his near relatives, came and said many taunting and many bitter things,—"What could a lad like him know? Was he going to cause the death of his father and mother?" And then he bade him come with him. The youth refused and he went away. We all breakfasted together, the five or six Christian youths who board with the Principal, and one of the Native Clergy were with us. The poor youth seemed not a little distressed; much had been said to pain him, and he doubtless expected more. We had hardly finished breakfast and prayers when loud shrieks were heard outside. We all went out, and found the lad's mother shouting Nayana-a! Nayana-a! (the abbreviation of one of Vishnu's names,) with his elder brother, who is a Cutcherry peon, and about a dozen more. I was not so much struck with the mother's shrieks, (though now and then they were so loud and interrupting, that her friends made her retire,) as I was with the apparent deep affection and concern of the elder brother. He said but little: but the expression of his countenance, as he stood and gazed with tears at his brother's face, was very touching. There was however no lack of speakers. The clever, astute brother-in-law, and some of the rest of the party on the heathen side, the Native Clergyman and the Christian youths on our side, spoke for some time. These last all felt of course the deepest sympathy, remembering each the day when he had passed through the same ordeal. They at last begged for their new brother that the heathen party might be dismissed, as the strain would be greater than he could bear. I should not forget to say that though at first the mother seemed to care but little, yet after a time she worked herself up, as Hindu women so often do, came close to him, and supplicated and imprecated him by turns. The latter she did by making a semi-circular mark with her finger on the ground, and then taking up a folded corner of her cloth and throwing it open before him. A Christian woman afterwards told me that the meaning of this is, 'Henceforth you and I have nothing to do with each other.' I was thankful to hear that later in the day an uncle of the youth came and spoke quietly and calmly on the subject, and that, contrary to precedent in such cases, there was on the next two school days, no diminution whatever in the number of boys in attendance. The case might perhaps have been a little different had the youth been a Brahmin; but similar instances have lately occurred elsewhere of the declining zeal of Hindus in favour of their own religion. On the occasion of Mr. Noble's two earliest converts, the school was entirely emptied, and only recovered itself by slow degrees. We examined the old school registers of 1851-52 which proved this.—*To be Continued.*

PASSENGERS SAILED.

Per *Golconda, 9th*:

For Marseilles.—Mr. H. Birdwood, Mr. Edwin Barter, Mr. Henry Cayley, Mr. Ewan, Mr. and Mrs. Ormond, Mr. Walker, Capt. R. G. Henchy, R. A., Mr. A. W. Blunt, Lieut. Scott, Mr. Bertie, and Lieut. L. M. Carmichael.

For Suez.—Mr. Stanley Leighton, Mr. J. Bray, and Mr. Ellis.

For Southampton.—Mr. John Keeling, and Mr. John Adams.

—Per *Krishna, 9th*: Rev. Mr. and Mrs. Taylor, Mrs. Nicol, and two children, Colonel Mrs. and Miss. Halliday, Mrs. Pye and two children, Mr. Fernandez, Mr. Barclay, Meerza Cassum and 31 deck.

PASSENGERS ARRIVED.

Per *Sultsetti, 11th*:

From Southampton.—Miss Maquire, Mrs. Batchelor, Messrs. W. Sommerville, W. Thaine, J. W. Buyers, Mrs. P. B. Jones, Messrs. Louis Maquire, and A. G. Kinlock.

From Marseilles.—Captain Nimmo, Lieut.-Colonel Green, Mr. and Mrs. Herschelt and Infant, Mrs. B. Hall, Rev. G. Symonds, Messrs. Dalziel, Lushington, Loup, Behrend, and Cooper.

DOMESTIC OCCURRENCES.

MARRIAGES.

SHEWELL—DUNSTERVILLE—Jan. 9th, at Kirkee, by the Rev. R. Easton, Arthur, M. Shewell, Esq., Captain, Bombay Staff Corps, son of E. W. Shewell, Esq., of Cheltenham, to Harriet Mary, eldest daughter of Lieut. Colonel J. B. Dunsterville, C.S.I., Commissary General of the Bombay Army.

DANIEL—BARROW—Jan, 12th, at Sholapoor, by the Venerable Archdeacon Leigh Lye, Henry S. Daniel, Captain 3rd Light Cavalry, to Mary Edith, daughter of Colonel Barrow, Commanding H. M. 4th Rifles.

Advertisements.

MEDICAL MISSIONARY SOCIETY.

A MEETING in connection with this Society will be held in the large room of the Money Institution on Wednesday the 22nd, at 5 P. M. The public are invited to attend.

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THE BOMBAY BAPTIST MISSION SERVICES are held on Lord's days at the Regimental School-room, Colaba, at 9-30 A. M., at Grant Buildings, at 11 A. M., and at the Ice House, opposite Byculla Hotel, at 6-30 P. M.

DONATIONS, in aid of this Mission and towards building a CHAPEL or HALL, for Services, an Anglo-Vernacular Institution, Temperance meetings, and Lectures, will be thankfully received by Rev Edmund Edwards, 8 Grant Buildings.

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